Active for Justice

A VOICE FOR SOCIAL JUSTICE AND NONVIOLENCE

VOLUME XXI NO.1 January 2000 PIKES PEAK JUSTICE AND PEACE COMMISSION

Spirituality, Social Justice and Depression

Laura Gagnon

In the moral theology class I teach we are now covering a unit on depression and suicide. The curriculum for the year covers a broad range of topics from personal moral decision making (drugs, alcohol, abortion) to social justice issues (world hunger, arms race, etc.) You may wonder how depression fits into the scheme of things and I would have answered in the past, that suicide is a moral problem needing to be addressed at this time of year , given the age group (High Schoolers), plus it was listed in the syllabus to be covered.

It has recently occurred to me that depression seems to be at the heart, literally, of spirituality and social justice. It is the testing ground where the two meet and do battle with all that we hold to be true of ourselves as well as what we believe to be true of them. Any religion deemed worthy of lasting more than a few hundred years has come out of a realization of this struggle within each person and has sought a way through the turmoil.

In the springs of 1986 and 1987 I worked with the Community for Creative Nonviolence and the Jonah House in Washington DC to help care for the homeless, protest injustice and rebuild the shelter acquired through the efforts of Mitch Snyder and other activists. His suicide several years later came as a shock. Mitch had a good heart. He was dedicated to justice to the point of obsession. He needed to rest. He lived with a battle raging in his heart, without ever finding the regenerative healing balm of humility and connection that comes from spirituality. One caught in depression often does has no hope for the future and finds it hard set goals or try to reach out to others.

Former Secretary General of the UN, Dag Hamarskjold wrote in his journal, *Markings*, "I don't know who or what put the question, I don't know when it was put. I don't even remember answering. But at some moment I did answer Yes to Someone or Something—and from that hour I was certain that existence is meaningful and that , therefore , my life had a goal."

Embracing the darkness within our own hearts is a necessary step towards right relationships with others (i.e. justice). We can neither ignore the darkness nor diminish it through violent efforts. Our hearts like the instrument whose music led to the enlightenment of Siddartha Gautma,the Buddha, will break if tightened too tightly and will not play properly if tuned too loosely.

The disease of depression can be helped through proper treatment and medication. The disease of depression caused by the helplessness of being overwhelmed by injustices can be brought into balance by unclenching my fists, looking within and kneeling in surrender and humility to the fact that I am not innocent, I am not powerful enough to fix everything myself and I am not alone. Enlightenment is often seen as "losing oneself"— a single flame in another greater flame —total being.

I can't help but wonder what would have happened had Mitch let himself rest in the flame of the "other" whether it be Christ or Brahman —Ohm or Yahweh. To rest in our spirit —whatever form that takes—empowers us to carry the light on to others. To allow the darkness to become our only reality is to give injustice the upper hand in this world. The darkness is a teacher. We don't emerge unscathed from the struggle, but we do journey on with a little more wisdom, a little more true humility and a little more gratitude for the ties that bind us to one another.

Laura Gagnon is a Benedictine who is on the faculty of St Mary's High School

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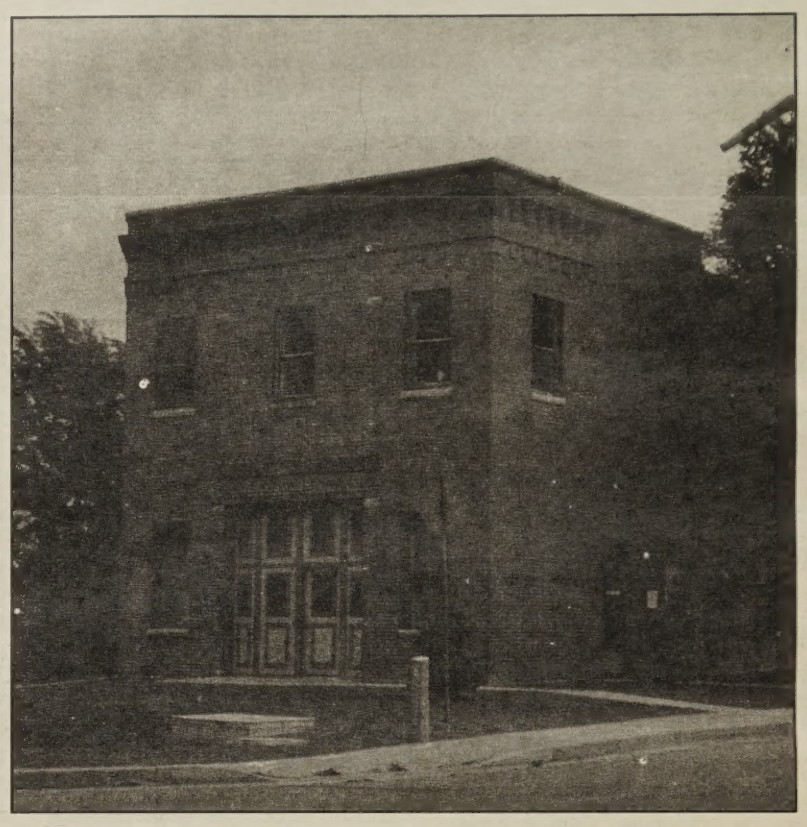

The Future home of the Pikes Peak Justice & Peace Commission

Have we got a deal!

Our search for a new home for the Pikes Peak Justice & Peace Commission has landed us in an old Fire House! The big rents for the tiny spaces that the local market accepts as normative left no place for us. Then Centura Health offered us a seven-year lease, at $1 a year, for the Fire House that sits on the St Francis Hospital property, *if* we fix it up to be habitable.

Over the years, it has had many incarnations beginning as Fire House #2— in the era of horse-drawn fire wagons— and most recently as an office/dormitory for pilots who fly the Flight for Life helicopters for the hospitals. While the adjacent fueling pad is still used, the building has been unoccupied for several years. The "fix-up" project is no small thing but the space and location are terrific!

There are two good sized meeting rooms (with no poles in the center), library space, office space enough for staff and volunteers, a kitchen for pot luck suppers, storage space for supplies, props, archives,etc. Its on E. Pikes Peak and Institute, close to town, at a bus stop, with a small parking lot up close and a bigger one near-by and available. And, instead of tearing down good old buildings, we'll be saving one!

Savvy professional contractors and amateur fixer-uppers have pronounced it a "good deal" and estimate that it will cost us approximately $30,000 for the essential,big-ticket items, namely replacing the roof which sprung leaks under the weight of last year's heavy rain and snow; replacing the windows whose rotted frames let in wind, rain and flies; replacing a defunct heating system; moving a wall and toilet to make the ground-floor bathroom accessible. The good news is that we have received two grants—one anonymous, the other from the Sisters of Charity— totaling $30,000!

While that will, in the words of one of our consulting contractors, "secure the envelope" there will also be the big jobs of clean-up, patch-up, repairing, painting, rearranging, not to mention moving in. The Lowell Neighborhood Project has given us until the end of March to vacate 235 E. Fountain. The Board has set a goal of having the Fire House ready in time for the annual meeting in late March. We'll be ready for a bodacious party by then!

Needless to say, this is a challenging project for PPJP. But, we— six volunteer Board members plus five Board members who are part-time staff—are counting on Commission members and friends to join us in making this transition so that we can get on with the work for justice and peace which is our sole reason for being.

Immediately we need to form an ad-hoc Building Committee who will oversee the renovation. Board Member Molly Mulligan and her husband Keith

please see Firehouse on p 3

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AROUND THE WORLD

Back from Iraq

Dorothy Schlaeger

It was only last Spring that I began in a concerted way to be involved in justice and peace issue. Little did I dream at that time of where it would lead.

After much soul-searching I made the decision to be part of a delegation traveling to Iraq in public violation of the sanctions to both witness and draw attention to the truth regarding their effects on the civilian population.

Four of us from Colorado Springs—Susan Gordon, a young mother; Betsy Weil, a mother and nurse; Luke West, a senior at Colorado College, and myself—left for Iraq on Thanksgiving day, traveling as a "Voices in the Wilderness" delegation. We spent about ten days traveling in Iraq visiting hospitals, private homes, UN offices, and both governmental and non-governmental organizations. We had many opportunities to meet and speak with our Iraqi brothers and sisters, and to hear first hand of their suffering.

While much of Iraq is barren and desolate, the nation is incredibly rich in oil and minerals. Yet these gifts continue to be both a blessing and a curse as the greed of others continues to oppress and destroy the heart of Iraq.

I found the Iraqi people to be most generous and hospitable in the midst of their extreme suffering under the oppression of the UN/US sanctions which have been in place for nine years. Their economy has collapsed, their children are dying, they see no hope for the future and yet they continue to trust in the compassion and mercy of an all-loving Allah.

The sanctions policy has truly become a silent and clearly immoral weapon of mass destruction. Readers of *Active for Justice* or UN reports or other alternative publications—and even some mainstream ones— know the statistics. But I saw real faces and heard real voices that I'll never forget.

The working person's wage is often the equivalent of $5 to 10 a month. At least ten times that much is needed just to eat. Formerly Iraq imported 70% of its food now it is totally dependent upon its domestic food production and these sources were heavily damaged during the war. 80% of the farms and 90% of the fisheries were bombed out and the sanctions which followed banned the import

please see Iraq on p.3

Call to action for East Timor

Karen Orenstein

East Timor is on the road to becoming the world's newest nation thanks to the tireless work of its own people and of friends around the world. But conditions for over 100,000 East Timorese still trapped in camps in West Timor and in other parts of Indonesia, are horrendous. Indonesian military (TNI)-backed militias and TNI itself control the camps, severely restricting humanitarian access and impeding the safe return of refugees to East Timor.

Members of Congress and Clinton Administration officials must maintain vigorous pressure on the new Indonesian government to halt collusion between the TNI and the militias and to disarm and disband all militia groups. US officials should insist on Indonesian and international support of the independent UN investigation of human rights violations leading to an international tribunal. US and Indonesian backing should be extended to Komnas HAM, Indonesia's National Commission on Human Rights, to continue its investigation of TNI and militia atrocities against East Timoese leading to high level prosecutions.

The US should adequately fund emergency relief and reconstruction efforts and the newly established UN Trans-national administration in East Timor (UNTAET), which will administer health care, education, and government and security structures for 2 to 3 years.

While the US has provided about $51 million to the relief efforts so far, UNTAET will require 1 billion for the coming year alone. Funding made available in the recently passed Foreign Operations Appropriations Bill ($25 million) must be used for reconstruction in East Timor. Money is needed immediately to provide shelter, water and sanitation systems, and everyday medical care. Senators and Representatives should communicate these needs directly to Clinton Administration officials.

Call your Senators and Representatives. Tell them to call or write to President Clinton, Secretary of State Madeleine Albright, and Indonesian President Aburrahm Wahid demanding that TNI immediately cease collusion with militias operating in refugee camps in West Timor and along the West Timor border. These militias must be immediately disarmed and disbanded and TNI withdrawn from the border and West Timor to prove the Indonesian government is now acting in good faith to resolve the ongoing crisis.

Senators and Representatives should strongly urge the US and Indonesia to fully support the independent UN investigation into human rights violations, as well as Komnas HAMS's investigation. Press for greater US assistance for emergency relief and reconstruction efforts and for UNTAET.

The congressional switchboard number is 202/224-3121 or consult www.congress.gov for contact information.

The East Timor Action Network publishes a quarterly newsletter, *The East Timor Eatafeta.* PO Box 1182, White Plains, NY 10602. 914/428-7299, etan@etan.org

Karen Orenstein: etanorganize@igc.org

After Seattle: A fight for the soul of transnational control

Loring Wirbel

The World Trade Organization meeting fell apart in disarray late in the evening of December 3, with no new round of trade talks in sight. The chaos was not so much the result of days of street protest as it was the insurmountable fights over agriculture between the European Union's Common Agricultural Policy and the U.S.'s insistence on promoting genetically modified organisms. There was a certain amount of irony that what could not be stopped through people power, was brought to a halt by nationalist pig-headedness.

Nevertheless, demonstrators should feel proud of what they accomplished in Seattle, if only because they raised the stakes for those negotiating back-room deals that seek globalized trade regimes. The media were quick to say that the labor and environmental demands were the only "sober" ones in the fracas, and that the anarchist-led demos against corporate branding were just plain silly. While we deplore the use of gratuitous violence, there was something profound about the anti-Gap and anti-Starbucks protests that touched a deeper core than the mild-mannered labor and environment marches.

These lifestyle protests often carried the most meaning for the younger first-time college-age protester who is sick of living with the modern-day Nike and McDonald's swastikas, who is tired of hearing the eTrade and Suretrade.com ads which insist that making money is the highest goal one can have in life. These protesters were saying they weren't just sick of the WTO; they were sick of modern corporatized society.

In fact, if we can make any criticism of the Seattle actions, they center on two basic subjects having to do with the WTO mission. First, we need to be extremely careful in how we support labor and environment side agreements to WTO rules, in that we do not succumb to autarkic protectionism, supported by far too many labor unions today. Third World nations have a right to feel that Western progressives are being somewhat paternalistic in defining what their growth paths should be. Some of that apparent paternalism is well-founded, but there are times when we risk backsliding into a Pat Buchanan style of protectionism.

Second, members of the WTO are partially right in thinking they are not the appropriate primary targets. WTO Director Mike Moore is an arrogant, arch-conservative jerk who likes to put his foot in his mouth, but he had reason to feel confused when protesters in Geneva in November compared him to Hitler. The WTO is not the implementer of global financial "speculative attack" policy. That title belongs to the multinational corporations we all know and love, and to financial institutions ranging from Citibank to Long-Term Capital Management. And many of these firms are fueled by the day-trading craze, which too many middle-age and younger folks from all political stripes in the U.S. are involved in. The WTO is merely a supra-national government body that greases the skids for the corporations.

But there's the real rub. Although the WTO is not a child of the United Nations, the UN shares its mission of chumming up to the forces of capital. We saw this with UN leaders at Telecom '99 in Geneva, and it was brought into uglier focus the first day of the Seattle talks, when the UN Conference on Trade and Development rejected activists' calls for labor and environment side agreements as being imperialistic. In response, one U.S. labor representative said, "Maybe our goal should move beyond calling for the dissolution of the WTO. Maybe we should call for an end to the UN."

This is a time when we need multi-governing bodies operating above the level of the national government, since the national government is fading away and the large corporations are holding dominion over all. But such bodies need to be fully transparent and responsive to citizen input. A UN that wants to cozy up to corporations is not the kind of UN that could implement a Tobin Tax on global electronic financial transactions.

In fact, the situation is worse than that. The UN is not supported by arch-conservatives, and is only begrudgingly supported by corporate and financial elites. If the UN and WTO alienate non-governmental organizations and activists, there will be no one to support them. All enforcement bodies that could operate against corporate power will vanish.

The Seattle demonstrations give us hope, not only that challenges to corporate power range from specific environmental and labor demands to general anarchist critiques of the market-driven modern life, but also that a unified opposition movement can breathe new spiritual strength into us in the new millennium. If the bureaucrats behind transnational governmental organizations want to put controls on corporations in a meaningful way, they should join the activists in the streets, not cut backroom deals with the corporate powers that seek ultimately to destroy them. If the UN, and even the WTO, does not find common cause with NGOs and street movements, they will surely fall, and the people will be left to take on the corporations through the power of the street.

Loring Wirbel is a member of the editorial Board of Active for Justice

AND BACK AGAIN

Reflections

Matt Jones

On Sunday, November 21, thirteen of us from Colorado Springs gathered at the gates of Fort Benning, Georgia to protest the US Army School of the Americas (SOA). At about 12:30 in the afternoon, eight of us joined 4,400 other people in "crossing the line" in solemn funeral procession. In our small group, most had previous experience with civil disobedience, arrest and, in some, cases jail. I had *never* done anything like this before.

1st row: Jim White,Blythe Massey, Amy MacMillan, 2nd row Eileen Schmidt, Barbara Huber, Bev Jahn, Liz Rutherford 3rd Rochelle Finzel,Denis Wermuth, Matt Jones, Gina Kuwamura

Over the past several months, *Active for Justice* has informed us about the SOA and about why we think it should be closed. And so my goal in writing this is to reflect on the stages of this action—the preparation, the action and the follow-up.

One Saturday night last March, Rev. Roy Bourgeois spoke in the Springs about SOA Watch . I had nothing to do that night so I decided to hear what he had to say. That evening I decided I was going to Ft. Benning this year for the demonstration.

In early September, there was a local planning meeting called by Catholic Charities of Colorado Springs. We discussed going to Fort Benning, Georgia—potential airfares, hotels, car rentals. Thanks to a very generous donation that night, a number of people were enabled to go.

After two months of logistical planning and praying,—a send-off from the Cathedral as well as simultaneous local demonstrations—trying to figure out how to tell my parents about my plans, explaining the event to close friends and co-workers, on November 19, we were finally headed to Columbus, Georgia.

On Saturday morning, after a sleepless night, half our group woke up and went to a nonviolence training. I was very impressed by the SOA Watch's preparation and insistence that all people planning to "cross the line" (i.e. trespass onto the base) complete nonviolence training. At this training we learned the details of the plan to "cross the line." We would be walking in a solemn funeral procession and we were to remain in our positions until a police or Army officer asked us to get on the bus to leave. At that point it was a matter of conscience whether or not each one boarded a bus immediately.

On Saturday afternoon, there was a rally of about 6,000 people. We sang, we prayed, we cried. We were led in song by the legendary Pete Seager. We heard from the sole survivor of the El Mozote massacre of 900 civilians. Rufina Amaya lost all her family and all her friends. What she did not lose was her strength to live or her ability to motivate thousands of people.

Sunday morning, 12,000 people gathered at the entrance of Ft Benning to stand in solidarity with the tens of thousands of victims of the graduates of the SOA. Again, we heard Rufina Amaya, Martin Sheen (the *acting* President of the United States— on TV) as well as Daniel Berrigan SJ and Roy Bourgeois.

Finally, after months of preparation, at about 12:30 pm the solemn funeral procession began. In first place were about 80 people wearing black robes and white-face masks carrying coffins. Following them came 4,308 people, five abreast, carrying white crosses each bearing the name of a victim of SOA graduates. With the beginning of the procession, names of victims were chanted aloud-"Oscar Romero"—and the crowd and we marchers all raised our crosses or our arms as we sang out, "Presente." It seemed like a very long walk and it was

please see SOA p 6

Thank You Deb, Susan & Molly

Beverly Jahn

We get by with "a little help from our friends" and while we are grateful beyond words for the membership and subscription renewals that are *still* coming in from our October appeal, we want to focus today on three women who have given more than gold: time and talent!

Deb Tudor has been the *Active for Justice* lay-out artist since the spring of '97. Her patience with our computer and her diplomacy with the printer have been wonderful gifts to *Active for Justice* and all its readers (and its Luddite editor) To our sorrow, her "real" job has expanded (lucky for her) and there aren't enough hours in her day to continue with the newspaper. But for all she has done we are very grateful.

Susan Gordon has been one of PPJP's most ardent members. Over the years she has worn many hats—generously doing whatever needed to be done. Most recently she has been office manager. But at heart, Gordon is an activist (a "Peterson 6" protester, a member of our Delegation to Iraq, etc.) so she's laying aside those boring ledgers to be able to spend more time on the issues that call her to action. We are grateful and proud for all she has done and for all she will do.

Board Member, Molly Mulligan,in addition to a commitment to the Building Committee, has joined our staff as the new office manger as of January 1. Welcome aboard and THANK YOU

Beverly Jahn is Chair of the Pikes Peak Justice and Peace Commission Board

Iraq

continue from p 2

of all seeds, fertilizers and pesticides. Mothers try in vain to adequately nurse their babies—both severely malnourished. The incidence of cancer in children has risen dramatically since the Gulf War as has the incidence of congenital malformations. Bizarre birth defects (many resembling the effects of thalidomide) are an almost everyday occurrence in maternity hospitals. These cases are most commonly seen in those areas that were most heavily bombed. Gastro-intestinal disorders resulting from contaminated water are also rampant. All the water sources in Iraq are contaminated with raw sewage. Most of the water purification facilities and sewage treatment plants were bombed during the war and the sanctions ban the import of the necessary parts to rebuild and/or repair them.

As we visited ward after ward of sick children, we asked the doctors what the prognosis is. The answer invariably was, "They all die." With both passion and rage, one Iraqi doctor cried out, "What crime have these children committed? Only that they are Iraqi—that's all."

Just as, before the Gulf War, Iraq had universal, state-of-the-at health care, so did it have universal education through college. Over 3500 schools and educational facilities were bombed during the Gulf War and have not been replace.

We four are committed to share our learnings with whomever will listen for

please see Iraq on p. 7

Firehouse

continued from p 1

Buckmiller,PPJP Director Dorothy Schlaeger and Frank Serpe have volunteered to work on this committee. The committee is eager for additional members. In addition to the licensed professionals who will do the three biggest projects, volunteers with experience or talent or strong backs or supplies to loan or buy will be needed to carry it all to completion under the direction of the building committee. Sign-up NOW and be part of this exciting project!

YES, I WANT TO HELP CREATE A NEW HOME FOR THE PIKES PEAK JUSTICE & PEACE COMMISSION

I volunteer to serve on the Building Committee. I have the following expertise/ experience_____

_____

_____

I volunteer to help make the building habitable. I bring the following skills/experience_____

_____

_____

I commit to help by
____ recruiting talented volunteers
____ the donation of tools/equipment /supplies
____ the use of a moving van
____ a contribution to meet fix-up/ moving expenses $_____

Name_____

Address_____

_____

Phone_____

Please clip and send to:
Pikes Peak Justice & Peace Commission
235 E Fountain Blvd. Colo. Spgs CO 80903 or call 719/ 632-6189.

Cohousing launched at last

Jan Handke

The Colorado Springs Cohousing Community has recently signed a contract on a 4.7 acre site used for greenhouses since the turn of the century. The site is located on the bike path north of Uintah and is bounded by Columbia, San Miguel, Corona and Royer. We are presently conducting a feasibility study and environmental assessment including soil sampling for pesticides. If all goes well, we anticipate scheduling workshops this spring for site design, common house design and housing unit design. We hope to have 25-35 households.

Come join us for an orientation meeting Sunday, January 9 at 6 pm at 525 E. Uintah. Become a member and participate in designing and planning your own community neighborhood.

"We've been in touch with the neighbors several times," said Cecilia Jacobs. "We think we're all going to enjoy working together on this project."

Cohousing is an inter-national, sustainable, neighborhood design that was conceived in Denmark about 20 years ago and has since spread throughout the world. Developed, owned and managed by the residents, individual homes are clustered around common facilities designed for activities such as work, play and childcare.

Cohousing is designed to enhance a small town, extended -family atmosphere and neighborhood solidarity. Features often include sustainable use of resources such as community gardens, workshops and recreational areas with an emphasis on ecology.

For more information call 635-5829 or 269-7207.

CoHousing partners discuss site plans

Editorial Board member, Jan Handke is a charter member of the Colorado Springs Cohousing Community.

Manifesto 2000 for a Culture of Peace and Nonviolence

UNESCO

Join the international movement for the culture of peace and nonviolence

- *Because the year 2000 must be a new beginning,an opportunity to transform —all together—the culture of war and violence into a culture of peace and nonviolence.*
- *Because this transformation demands the participation of each and every one of us , and must offer young people and future generations the values that can inspire them to shape a world based on justice , solidarity, liberty, dignity, harmony and prosperity*
- *Because the culture of peace can underpin sustainable development, environmental protection and the well-being of each person.*
- *Because I am aware of my share of the responsibility for the future of humanity, in particular the children of today and tomorrow.*

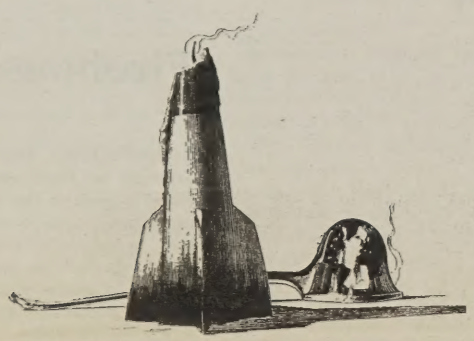
I,_____pledge in my daily life, in my family, my work, my community, my country, my region—to:

1. **Respect all life.** Respect the life and dignity of every person without discrimination or prejudice;
2. **Reject Violence.** Practice active nonviolence, rejecting violence in all its forms: physical, sexual, psychological, ecumenical and social, in particular towards the most deprived and vulnerable such as children and adolescents;
3. **Share with others**. Share my time and material resources in a spirit of generosity to put an end to exclusion, injustice and political and economic oppression;
4. **Listen to understand**. Defend freedom of expression and cultural diversity giving preference always to dialogue and listening rather than fanaticism, defamation and the rejection of others;
5. **Preserve the Planet**. Promote consumer behavior that is responsible and development practices that respect all forms of life and preserve the balance of nature on this planet;
6. **Rediscover Solidarity**. Contribute to the development of my community, with the full participation of women and respect for democratic principles, in order to create together new forms of solidarity.

During the International Year for the Culture of Peace individuals and organizations are invited to add their own signature to Manifesto 2000 and become further involved with creating a Culture of Peace.The US has been challenged to coliect 1 million signatures to the Manifesto, contributing to UNESCO's goal of 100 million signatures world-wide.

Esther Kisamore, the Founder and Director of the PPJP program, Rose & Thorn, was a delegate at the Hague Conference on World Peace, where this Manifesto was promote . Please mail your signed pledge to PPJP, 235 E. Fountain Blvd. Colo. Spgs. CO 80903 att:: Manifesto 2000.

Kisamore,also invites anyone in-- terested in sharing or exploring further the possibilities of Manifesto 2000 to be in touch with her (PPJP 632-6189; home 632-3297)



The creed of nonviolence

Leroy Moore

Since the dawn of time humans have played back and forth between violence and nonviolence, war and peace. Through all the eons of the human past these two traditions, the one of enmity and bloodshed , the other of cooperation and continuity, have endured side by side. Now, finally, by the end of the 20th century, the two traditions attain maturity and come of age. The technology of war and weapons is perfected to the point where we dare not use it lest we extinguish ourselves and all other earthly life in the process.

As well documented as the frightening prospect of total destruction happens to be, we still are greeted at the official level not with disarmament and conciliation but with more belligerence and more weapons. Hence, it is time to proceed with the perfecting of nonviolence.

Nonviolence begins with the straight forward commitment to *do no harm.* From this initial commitment a second flows quite directly. That is, refusal to do harm requires a corresponding commitment *to prevent harm where possible.* This second commitment is necessitated by the fact that, since life is a seamless web of interconnections, already, whether I like it or not, I am implicated in patterns of harm.

For instance, as a US citizen, especially if also I am a voter and a taxpayer, I do my bit on behalf of building bigger and better bombs. If it occurs to me—and it does—that the building of these bombs encourages fear and loathing, en-dangers workers, damages the environment, drains the economy and indeed threatens the very continuity of earthly life—that is, if I see that the building of these bombs does harm— then I owe it to my conscience and my country, to the whole human race and to the planet to do all in my power to stop the ham. So my original *refusal to do harm* leads directly to my *acting to prevent harm.*

If I act to prevent harm, somewhere along the line my path will cross the path of people who believe they have something to gain from the harm I abhor. In the case of building bombs, I may encounter people who believe the bombs buy security, others who say that but for bombs they would have no job and no income, others who think bombs are necessary to protect global interests, and finally a few who profit from dealing in death and doom.

In the conflict over building bombs, all these people, at the outset are my adversaries, since I am trying to stop the harm they are doing. But these various adversaries also are fellow human beings whom I'd like to win to my point of view. Thus it is very important that in opposing what they do I not oppose their persons My belief that they are engaged in deeds of violence does not give me the right to violate them. Besides, to violate them would be to violate also my primary commitment to do no harm.

I am obliged, therefore to treat my adversaries with respect—which does not mean I will not bother them. On the contrary, I intend to bother them a great deal. Indeed, as soon as I am able—that is, as soon as I can link up with enough other people to be fully effective— I shall force my adversaries to stop doing the damage they are doing.

But I shall do this in such away that when the dust settles, we, my present adversaries and I, can be companions and friends. For once peace is attained

please see Creed on p7

Buddhism and Social Justice

Robert Harkins

I am concerned with the term Social Justice and worried about its use. It is too vague. It smacks of ideology. It hints at the use of government for its imposition. But what is social justice? What is its moral and ethical base?

How does the Irish Republican Army soldier define social justice in a land repined for the better part of a millennium by a nation who once forbade him the use of his own language, and the telling of his nation's poems. Is this soldier ready to embrace violence to set right in the land his idea of justice? Will he sacrifice the innocent to see the realization of his dream? And what social justice placed, at the mercy of pirates, in shallow boats Vietnam refugees, who would rather face the terrors of the sea than one more totalitarian utopia. It is said that a million died upon that sea. What ideology could have prevented their suffering; and what stygian ideology caused it?

I am a student of Zen Buddhism. I cannot speak for it. But for years I have tasted the discipline of the monastery. I have listened to the soundings of my heart and your heart in the deep silence of meditation. I have tried to follow the way of the Buddha. and I offer this much.

Buddhism looks to the laws of cause and effect. [Karma]. What is to be the consequences of my conduct to others, to myself, to the earth? If it is to cause harm, if it is to bring about misery and suffering in others and in myself, if it is to waste the resources of the earth, then it is wrong regardless of whether my conduct ad-heres to popular definitions of social justice.

What good is ideology which will tolerate human misery so long as it remains ascendant. Has Capitalism ended the suffering in the World? Does it address the question of greed and avarice? Has Marx' classless society anywhere created social justice? Not in its gulags, certainly. And does Marx address the desire of some for power over others, does it address the human capacity for violence and unquenchable ambition? No, social justice is too vague and ideological a term. Hitler spoke to a species of social justice in the construction of a thousand year Reich, Stalin in the collectivization and murder of his own people, Pol Pot in the creation of the killing fields and Mao Tse Tung in an accession to power which killed millions. In another century, the ideology of imperialism when all was said and done, though calculated to achieve another species of social justice, brought little else than grief; and classical economic theory presumed a value to workers, men and women and children, not much more than the coal dug from earth to fire its industrial revolution.

Buddhism is an empty cup. We should not come to it and fill it with our ideological notions of social justice, Buddhism should not be used as one more political forum. Buddhism does not embrace an ideology; it does not structure its practice upon the fabrication of political dogma. Thich Nhat Han, a Vietnamese Zen Master, warns against an ideological construction of reality, even a Buddhist one, because to do so invariably leads to ignorance and suffering.

Once, during the Vietnam War, a reporter asked a Buddhist whether he was from the North or the South. He realized that if he replied that he was from the South, the reporter would conclude that he was pro-American and if from the North then a Communist sympathizer, and so, smiling, he replied "...from the center."

Thai manifests the Buddhist practice when he teaches that the only safe energy upon which to draw to achieve the ends of social justice is that of compassion; and compassion arises from the practice of meditation, a following of the Buddhist path: Right View. Right Thinking. Right Speech. Right Action. Right Effort. Right Livelihood. Right Mindfulness, and Right Concentration. Self-Transformation is very difficult said the Dalai Lama. Yet Self-Transformation is the only way.

We cannot be mindful, we cannot follow the Buddhist path and be unaware of and insensitive to suffering in the world. Rather we must transform our own hearts, we must find peace within ourselves, and we must try to bring the understanding, which arises out of our practice to the world. I will harm no one. I will not engage in conduct which collectively destroys the environment. I will not engage in conduct which destroys myself and others. I will abandon every cultural or ideological bias which has the capacity to victimize others or which separates me from them. I will practice love with all my might in

please turn to Buddhism p 6

Re-creation of the Sabbath

Arthur Waskow

In the last 25 year there has emerged a movement for Jewish renewal which is taking meditation and the protection and healing of the earth much, much more seriously.

The mystical root of the tradition, which is the one in all traditions that affirms being, is now much stronger than it was 25 years ago. There is flowering of the outlook in the Jewish world. It is not big enough yet, but it is very much growing. People have sometimes gone outside the Jewish life when they felt the modernity had infected Judaism. People found some of the eastern traditions' ways of reaccessing meditation, restfulness and being. Now there's a really interesting return in which Jews who have deeply experienced Buddhist or Sufi or Native American meditations and chantings are rediscovering the possibilities of this in Jewish life—both in traditional forms and in new forms.

Traditionally the Sabbath was celebrated by not using artificial transportation. People walked. Given our situation where the automobile is one of the major contributors to global warming, it really would make sense to decide not to use gasoline, not to use automobiles, or airplanes one day a week or a month. That's one absolutely traditional way of celebrating the Sabbath that would make good sense in our present context.

Now other aspects, borrowing from the transmuting Jewish tradition— the *Shabbat* should be a day on which people look at issues of wisdom, value and truth, justice and decency, whether they are using a so-called religious text or poetry or other stories. People need to do it—not in the mass media, but with each other—face to face in circles. People may choose a text and read it together. What does this teach? What are the problems that it stirs in me? What are its implications? The questions should have a special concern about how our lives effect the planet as a whole.

The *Shabbat* is also a day of celebration, for dancing and singing, of really taking joy in the world and the earth, It should be a day not of competition—not exhibition dancing or star dancing—but folk dancing, of creating poetry and drama together, of reading each other's work together, of taking joy in each other's crafts.

In Jewish tradition lighting lights is a way of bringing the Sabbath in an archetypal sense. In English, people speak of enlightenment as expanding one's consciousness, although the mystics always taught that there is mystery in darkness, also.

The traditional story of the journey of the people in the wilderness is that there was a pillar of fire and a pillar of cloud. We sometimes forget that the point of the cloud is that it was dark and mysterious. In dark as well as in light there is teaching. We might think about how we could meditate on both dark and light. Darkness enables us to see the world not as ignorance to be conquered (although that's partly true) but also to see mystery in the world that needs to be celebrated, not conquered.

The Sabbath is the longest of the 10 utterances at Sinai—but actually emerges in the consciousness of the people before Sinai. It emerges after the crossing of the Red sea with the coming of the manna. The manna comes in such away that when the people gather too much it rots away—except on the sixth day when there's a double portion . When the people gather the double portion it doesn't rot. The people are puzzled, so Moses explains that this is because this is the *Shabbat*.

Its very powerful— the coming of this special food for which you don't have to work with the sweat pouring down your face in order to eat. This food that the earth give—not grudgingly, along with thorns and thistles—but freely

If you look at the two passages on *Shabbat* in Exodus and Deuteronomy, they are quite different. One says *Shabbat* is about cosmic truth—remembering the creation of the world. The other says *Shabbat* is about freedom—it's to guarantee the freedom in the future, just as it came out of freedom in the past.

My sense is that "remember" means a kind of deep emotional, intellectual acceptance and affirmation of the truth of the cosmic need for rest. The first version asserted this cosmic truth. The second version is a kind of prophetic "Don't just remember it, *DO* it!" Take this cosmic truth into your lives and make it *REAL*."

In my own work I've suggested that the deepest mistake of modern industrial, technological life has been to treat *Shabbat* as if it were literally a waste of time.

All the natural cycles—the day, the

please see Sabbath p 6

Journeying from homelessness to home

" Spirituality is the aspect of human existence that explores the subtle forces of energy in and around us and reveals to us profound interconnectedness." Charlene Spretnak

Susan Matarrese

These subtle forces of energy in and around us are, I believe, the essence of creation, the spirits of creation, and spirituality is the relating with the essence, the sacredness, the spirit of all created life. I understand creation as being human persons, nature and all its inhabitants, and the universe with its ever evolving story. And I further understand our relationship with all creation as being based on mutuality.

The spiritual journey is the journeying to home. Our spiritual hungers are derived from our longing, our desiring to come home; home to self, essence, SELF. The SELF I am speaking of is the uniqueness, the image and likeness of God that I am (we are) created into being and becoming. Homelessness is never knowing "home."

The spiritual journey is to complete our person; coming to know self, essence SELF. The more we are in relationship with all creation; "the subtle forces of energy in and around us, revealing to us profound interconnectedness.

Susan Matarrese is a Benedictine of the of the Benet Hill Monastery.

Guest Editorial

Building a Culture of Peace one step at a time

Michael True

The sources of violence are so numerous and the work of resistance so demanding that we sometimes lose a sense of what we are working for. As "the same war continues," in the words of the late Denise Levertov, the contours of our vision of a peaceful society become less and less distinct. Does the image of a dove really convey what peace is about? Didn't the dove arrive after all the damage was done.

How might one "image" the reality of a nonviolent culture? How do we envision or picture a society built on peaceful relationships individually and communally, across the spectrum?

Over the last thirty years, people around the globe have responded to these basic questions, yet much of the work of popular education remains to be done. In its call to action, the United Nations, through UNESCO and the Nobel Laureates for Peace, have responded to that need.

The UN Year/Decade for a Culture of Peace and Nonviolence, 2000/2010, endorsed by the Security Council last September, offers an opportunity to revitalize the peace movement's language and program. It is a concrete effort to reclaim the dynamics of peace, after a century of world wars, and to lay a groundwork for our lives and institutions on that foundation.

Unlike similar official, often abstract statements—admired, but seldom acted upon— the Culture of Peace (IYDCP) builds upon positive accomplishments by the peace movement over the past thirty years. It heightens awareness by acknowledging a history of nonviolent initiatives and strategies associated with them.

In the spirit of Seattle, IYDCP implicitly challenges "Globalization from above" by offering specific guidelines for "Globalization from below" They include 1) nonviolent strategies for social change; 2) solidarity through citizen diplomacy; 3) people's participation in all decisions affecting them; 4) freedom and information-sharing among everyone involved; 5) engagement and empowerment of women in peacemaking; and 6) sustainable development for all.

The basis of this program is a simple, but still revolutionary "awareness," that peace, often understood as merely the absence of war, is " a much broader, dynamic process." Like the UN Declaration of Human Rights, it condemns the use of violence in all its forms and endorses active peacemaking, including the reconstitution of war-torn regions. The language and tone of the proclamation, in fact, are remarkably similar to Levertov's description of peace "a presence, and energy field more intense than war."

Since the late 1970's often against impossible odds and in desperate circumstances, "people power" has unseated brutal dictators (the Philippines, Indonesia), transformed whole regions (Soviet-dominated Eastern Europe), built coalitions against nuclear weapons and militarism (Greenham Common Women, Plowshare, School of the Americas Watch). Other important peace building initiatives include nonviolent interventions such as Voices in the Wilderness in Iraq and the Great Lakes Peace Teams in Central Africa.

Our challenge is to give life to the Culture of Peace individually and collectively in the US , in our own families, communities, schools and organizations. Other nations have responded by gathering thousands, sometimes millions of signatures for the Culture of Peace Manifesto.

Fellowship of Reconciliation (FOR) is organizing a major effort next summer in Washington, DC, July 1-9 and publishes a colorful brochure and teacher packets on the Culture of Peace Program. In New England, it is being brought local to communities through events and conferences involving local activists, peace studies faculties and students.

Much as we might like to attribute the world's violence to one group, as Adam Curle has said, many forces constitute its base, including sometimes, you and me. Our own government, for example, lays waste to the world's resources and supports loathsome regimes. Other governments deny basic human rights to and slaughter their own people. Rich,right-wing fundamentalists "change a religion of love to one of hate," With out a positive, hopeful vision, we may fall victim to such forces.

The UN Year/Decade for the Culture of Peace and Nonviolence offers a handbook of ideas and strategies for transforming that negative base and constructing a new foundation.

Michael True, author of Ordinary People: Family Life and Global Values will ***be teaching a course on the Culture of Peace at Colorado College during the February/ March block.***

DIGGING ROOTS/PLANTING SEEDS

Buckley gets a new name

Bill Sulzman

It was recently announced by the Pentagon that Buckley Air National Guard Base in Aurora, CO will soon become a US Air Force Base under the command of the Air Force Space Command.

Citizens for Peace in Space (CPIS) has been involved for years in bringing into the open the true nature of this facility. Since the National Security Agency joined the Air Force in setting up a spying operation there thirty years ago the primary mission of Buckley has been top secret.

In the early nineties CPIS began a campaign to put the secret operations there—involving 4,000 or so personnel—on the local map, opening its mission and budget to public scrutiny. The turning point of this campaign was a June 1994 direct action at the base which scrambled the Air Force SWAT Team, complete with water cannons and strong-arm tactics. The latter included the arrest of a *Rocky Mountain News* photographer and the seizing of his camera and film. That led to an intervention by the paper's legal office and an inquiry by Congresswoman Pat Schroeder's office.

The Air force ended up backing down and the *Rocky Mountain News* did a major cover story on the base, exposing its previously secret mission. Other Denver media followed suit and the web of secrecy was finally shattered. End of story? Not quite.

At the same time as this was happening the US Space Command began to go public with its space domination and control doctrine. Five years after the end of the cold war they decided to get the US public behind their new philosophy of global military domination in a unipolar world, emphasizing the importance of space resources, including those at Buckley. Secrecy about details continued, but they admitted that Buckley was part of the new space warfare era. It was no longer described as an "early warning" center but as a war fighting base. The PR department began to do limited tours of the base, etc.

Down the road in Colorado Springs the Space Command began to come out with public documents spelling out the new philosophy. A Space Domination Office was opened at the Pentagon. All the Colorado Space Command bases continued to grow. Information warfare, in which adversaries' computers are the target, was added to the duties of the space command. Space weapons of various kinds became part of standard war games—planning ten, twenty and thirty years into the future.

Is it any wonder then that the *Denver Post* story on the renaming of Buckley reports that one of the proposed names is TOTAL FORCE BASE. What a major turnaround in just one decade! One wonders whether our next protest there will bring charges of trespassing or blasphemy.

Bill Sulzman in the founder and director of Citizens for Peace in Space

SOA

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a bit eerie seeing men dressed in camoflauge watching us. But it also felt very sacred to stand in solidarity with Lucas Guevara (the man named on my cross,) marching on the very grounds where his assassins were trained. As the buses came in sight our line widened to eight abreast. When the front of the line was about 100 yards from the buses the casket bearers gently placed their burdens down, splashed themselves with red paint, and laid on the ground. At that point Peacekeepers told us that wherever we were at that moment was our position until invited to board the buses. But it wasn't long before word came that we had to move forward— around the "fallen black robed victims"—in order to allow the end of the procession to be able to "cross the line." So we walked until the front of the line was at the buses.

For a while the solemnity of the procession remained. No longer able to hear the chant from outside the gate, some among us chanted the names from the crosses and we answered "Presente." Then instead of asking individuals to leave, the Department of Defense Police walked down the side of the road announcing: "Anybody who wants to get on a bus, go ahead and walk around the crowd and board the next available bus." Not much later, from somewhere in the crowd people started clapping. I was confused. I've been to several funerals before, and I've never heard clapping. The solemnity was lost as the activities of the crowd changed from a solemn procession to deciding to leave or stay.

Each of us from Colorado Springs decided individually to stay a bit longer. After a couple hours,the casket bearers picked up their caskets, solemnly walked to the front where they laid down again. As the police dragged these people onto the bus, the crowd chanted "Shame, Shame!" Again I was confused. I'd made a commitment to demonstrate nonviolently so I could not participate in this chant. Soon, a group, not far from us started chanting "Love! Love!" and that was what this demonstration was all about—love of our brothers and sisters who have been taken from us by graduates of the SOA.

After these brave men and women who risked arrest, were loaded on the bus our little group sat down in a circle and prayed. By this time it was clear that no one was going to address any individual and say. "Would you please get on the bus?" Since preparing to cross the line, I had experienced feelings of anticipation, solidarity, love, confusion, understanding, sadness, disappointment and friendship.

At that point, I made the decision that my work was done, it was time for me to leave one group of Springs friends to join the other group who stood in solidarity with us on the other side of the line. I'm told that those of our group who stayed had a very special experience joining a larger group of people chanting a mantra as they processed onto a bus.

We were driven off to a ball diamond about 1.4 miles away from the site of the demonstration where those who didn't cross waited. We had to walk through neighborhoods where some residents sat out in front encouraging us and thanking us for crossing the line. One woman was standing in about 4 inches of water in her yard with her garden hose, offering water to anyone who wanted a drink. And then when we finally came near the gathering space before the gates, there were people lined up at least four deep on either side of the sidewalk for about three blocks clapping, applauding, supporting and thanking us .

Was the demonstration everything I expected? Yes. In spite of the unexpected, would I go back next year? I pray that the SOA will be closed by next year, but in case it isn't, I hope to have three rooms resevered by the time this is printed. Wanna join me?

Matt Jones is a member of the PPJP Board and a charter member of St Mary's Social Justice Committee

Sabbath

continued from p.5

month and the year—are observed in sevens. Each of the sevenths become the sacred day, month or year of reflection and being. This makes Jewish time into a spiral rather than a circle or a straight line. You are always taking the past seriously and you are always interpreting the past in order to move forward.

For the last 500 years the human race has not made a *Shabbat.* I mean this in the sense, the profound sense, of pausing to reflect—to absorb, to digest, and celebrate the great project of modernity instead of being addicted to it.

We have invented extraordinary ways of working, doing, making, producing, consuming, which have been in some ways a great blessing: producing much more food, much more housing, much more healing and many more people than has ever been true in human history before. At some level that's a blessing.

But if you never pause to make *Shabbat*, the tradition teaches that in a in a serious way the blessing turns into a massive disaster. That is, over-making, over-producing, over-doing— without ever being. That means you stand on the precipice of nuclear holocaust,of global warming, of the shattering of the ozone layer, of Auschwitz. All that is a result of extraordinary feats of doing without any reflection, without any pause for being which can bring you back to a center and remind you to examine the purpose for the doing. That's what *Shabbat* is.

If there were a single piece of Jewish wisdom that was most important to impart to the human race at this moment of its history it would be the importance of *Shabbat.* I mean the genuinely profound sense of pausing to be, to reflect, and to break the addiction to working, producing, making, inventing. We need to be able to say, "HEY! We have done extraordinary things, now let's pause."

Artists have told me "There is a moment in painting when you're laying brush stroke after brush stroke and each one's beautiful and each one enhances the painting. Then comes the moment when you put one more brush stroke on and it would seem that that brush stroke was just as beautiful as the one before it, but suddenly you've ruined the painting." You've got to know when to stop, when to catch your breath. "I have to pause long enough to digest what I've done. Otherwise I destroy it."

That's where the world is right now. We have done this amazing painting of modernity and instead of taking it off the easel, looking at it, learning from it and then beginning some new project which will go in a different direction, we are still putting on brush strokes which in fact are making it uglier and uglier.

Arthur Waskow is director of the Shalom Center, which he founded originally as a resource for Jewish perspectives in preventing Nuclear holocaust. and which is now part of the Alliance for Jewish Renewal.

Excerpted from an interview by Bill Wylie-Kellerman that first appeared in Witness, Jan/Feb 1996.

Buddhism

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the realization that all people are my family the we are of one great heart which beats throughout the earth.

The Buddha was a great radical. He repudiated a Brahman practice, which maintained the privilege of a few over the many through the instrument of religious bondage. Almost three thousand years ago, while walking with his disciples, he came upon an "Untouchable" man, a carrier of human excrement to the fields. He approached him. The man cowered, withdrew. The Buddha placed his hand gently on the man's shoulder. The man was horrified. He had never been touched by anyone. He was, as were generations before him, an object of hate, ridicule and loathing. He was untouchable. And yet he was drawn to the Buddha, could feel the love and the compassion emanating from him. The Buddha took him to a clear stream, helped him remove his clothes, washed the excrement from him with his own hands, and took him and his generations forever into his family and his heart. Not ideology but social justice!

Colorado Springs attorney, Robert Harkin, is a leader in the local Buddhist community

LETTERS, LETTERS, LETTERS, LETTERS

Following is a letter from Sachio Ko Yen, one of the Plowshares activists, As you can see it is essential that Sachio doesn't receive any inquiries about this letter. Partly, it's about his own ability to continue the work and partly its about the safety of people who trust him. Recently he's been "black listed" because they picked out some of his letters to the Broken Rifle and gave him a hard time about them.

Agnieszka

Dear friends,

Greetings from the Allenwood Gandhi Ashram! (also known as the Federal Prison Camp. It's more fun to emphasize "camp"). I wanted to send a note to remind you what courageous and creative people you are, and how much *Active for Justice* continues to inspire me. My prison job is as an outside orderly (sweep, sweep, sweep) and everyday people read the newspapers and the newspapers float on the wind. As I've been circulating a good deal of peace literature, I was so heartened when I saw *Active for Justice* floating on the patio, on equal wings with the *New York Times!* Here, this is a sure sign of readership.

There is a gentleman here from Iraq. He is so touched by all your work on behalf of his homeland. He's a little shy, but he wanted me to thank you on his behalf. "Tell then they are good people, people of God." *Active for Justice* makes a difference in our world.

Very slowly, we are building a nonviolence network here. Small discrete and informal. During the bombing of Yugoslavia, we circulated petitions (surreptitiously) and had an eight-man vigil on the foot bridge—perhaps the world's first clandestine vigil. It felt very powerful, as we knew we stood in solidarity with other activists—it was the international day of action— and other prisoners, who by that time knew what we were about. We have just finished a small campaign on behalf of Families Against Mandatory Minimums, supporting a bill sponsored by Maxine Waters to stop mandatory minimum sentences.

So, little by little, we make our way. Thank you again, so much for all your friendship and support.

Yours in peace,
Sachi

P.S. I hope you understand, but PLEASE DO NOT write to me about our prison peace activities, as incoming mail IS READ. It is not about working in secrecy, but safety makes it possible to be inclusive and participatory for brothers who are new to activism.

Also, if you print this letter, I ask that you DO NOT SEND ME THAT ISSUE of the newspaper. Agnieszka can hold on to it for me. Sorry I ask so much.

Love,
Sachi

Dear Friends,

I am writing to inform you of an exciting new step in the growth of Epimethian Press's Colorado Prisoner Reading & Education Project (CPREP), We are ready to assemble a volunteer teaching program for Colorado prisons!

We are looking for people to lead classes , discussion groups, or other educational programs in Colorado's Department of Corrections facilities. Do you want to provide new and relevant ideas and skills to prisoners? Do you want to help improve people's chances of leaving prison and not coming back? If so, please consider joining CPREP as a volunteer teacher.

Examples of potential programs which volunteers could conduct are: book/film discussion groups, health related workshops; spirituality workshops; job skills/resume writing sessions; art classes; or anything else you can think of.

CPREP will help volunteers develop a basic curriculum, fill out Department of Corrections (DOC) volunteer application forms, and decide which facility to volunteer in. In addition, CPREP will provide any necessary materials and reimburse volunteer's travel expenses. Once a prospective volunteer submits his/her application to the DOC, they must fulfill the following DOC requirements:

-agree to a criminal background check and consent to random drug testing.
-attend six hours of volunteer training
-agree not to make an personal visits to inmates (except relatives.)

If you realize that everyone deserves access to new ideas and want to help us with our mission, please contact me to talk about CPREP's volunteer teaching program at 719/475-8059 or by e mail at <epimethian@earthlink.net>

Sincerely,
Stephen Raher
Executive Director

Iraq

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we are well aware that the donations of medicine, health supplies and school supplies was only a drop in the bucket. The changes that we, citizens of a democracy, are responsible for, will happen here not there. So we've returned credible witnesses to the grim consequences of our nation's foreign policy. Now we are obliged to inform our fellow citizens of what is being done in all our names.

There is a new letter to President Clinton, urging an end to the economic sanctions against Iraq, circulating through Congress. Representatives Tom Campbell (R-CA) and John Conyers (DMI) co-signed the letter. I urge you to contact your own local Representatives and ask them to sign onto the Campbell/ Conyers letter.

Here at home we're ready to meet with groups—neighborhood house meetings, Church congregations, adult education classes, whomever. Please help us share what we have learned first hand so that a critical mass can come together to move our political leaders to withdraw our nation's support for these sanctions.

Officially they are the "UN Sanctions," but it is no secret that the US is the power in the Security Council holding them in place. Few—and ever fewer—other nations are in favor of the sanctions as a strategy that has any hope of success, i.e the dislodging of Iraqi's current government.

Please call the Pikes Peak Justice and Peace office to set up a time when we can address your group. 632-6189

Sister of St. Francis Dorothy Schlaeger is the Director of the Pikes Peak Justice and Peace Commission

The Pikes Peak Justice and Peace Commission is composed of people who, while looking to other traditions for inspiration and welcoming the participation and membership of all people, are grounded in the principles of justice and peace which are integral to the teachings of Jesus:

reverence for all creation
the power of nonviolence
solidarity with the poor and oppressed
the transforming qualities of relationship, reconciliation and community

Our task is to facilitate growth toward justice and peace in ourselves and in our sisters and brothers of the Pikes Peak community by providing alternative sources of information, facilitating formative experiences, and encouraging prophetic witness.

PPJPC Board of Directors: Beverly Ann Jahn - president, Jenny Finn- treasurer, Dorothy Schlaeger- director, Susan Gordon, Barbara Huber, Matt Jones, Esther Kisamore, Molly Mulligan, Tom Noonan, Mary Sprunger-Froese, Denis Wermuth

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Creed

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and once war is put behind, we all will have to go on living together. Thus it is crucial now in my relations even with my adversaries to do all I can to lay a basis for the cooperative commonwealth we all must share in the future

Of course at present humankind . remains far from the cooperative commonwealth. Likewise, especially on an issue like war and weapons, my adversaries clearly do not yet share my commitment to do no harm. Otherwise they too would oppose the production of bombs. Therefore, if I intend to make them stop the harm they do, I should realize that my very opposition to their activity may at some point provoke their wrath, especially when I am nearest to success. Their wrath may rain on my head in the form of official harassment, police reprisal and prison terms, personal abuse, whatever.

Therefore, if I am serious about ending harm by nonviolent means, I must be prepared to suffer without retaliation whatever consequences come my way. This then is the third main point, the third essential, regarding nonviolence, namely *the willingness to endure harm for that seems right.*

These three commitments—the refusal to do harm, the prevention of harm where possible, and the willingness to suffer for what seems right—together constitute the essential creed of nonviolence, everything needed to engage in nonviolent social change.

For the sake of ourselves and the planet—indeed, in order to survive— we humans must bring to an end our long flirtation with violence. This means not simply that the arms race must be reversed and worldwide disarmament must be achieved. It means that even these obvious goals must be attained by methods which do not create new enemies but which instead establish ways of resolving conflict jointly, cooperatively for the benefit of all. In the words of A.J.Muste, peace prophet of a bygone generation, "There is no way to peace. Peace is the way."

Leroy Moore is an associate of the Rocky Mountain Peace Center in Boulder

PEACE PLANNER

EVERY MONTH*

Anyone interested in joining should contact Peter, 471-3405 or Dee, 685-1984. Nonviolent peace activists regularly keep vigil at various military bases:
- every Monday at Fort Carson
- the first and second Tuesday at Peterson AFB
- the fourth Tuesday at Schreiver AFB

* Every Monday at 6 pm Epimethian Press invites folks to First Congregational Church, N. Tejon and St. Vrain, to fill prisoners' book requests.

* Third Wednesday of every month, the Colorado Coalition Against Gun Violence meets 3-5 pm in Denver at the Mile High United Way, 2505 18th St. Call CCAGV (303) 298-8001 for info.

* Third Saturday of every month the Housing Coalition meets at St. Mary's Cathedral, 22 W. Kiowa, 1 to 3 pm.

* Fourth Thursday of every month the Colorado Springs Chapter of Coloradoans Against the Death Penalty meets J&P office, 235 E. Fountain, at 6pm.

* For up-to-the-minute information on Citizens for Peace in Space (CPIS) activities, call Bill, 389-0644.

N.B. Calendar items in Bold type are those programs sponsored or co-sponsored by Pikes Peak Justice and Peace Commission

JANUARY

Saturday, January 1
FIRST DAY of the First Year of the First Century of the 3rd Millennium.
The finale of the 1000 Days of Prep-aration for a 1000 Years of Peace begins with World Peace Meditation noon to 1 pm; Labyrinth walk 1- 3 pm; Dances for Universal Peace 3:30- 5 pm all in the Founders Room. Meanwhile the Sanctuary will be open for Silent Prayer Vigil from noon- 5 pm and will be the site of a Concert for Peace 7- 9 pm, all at the First Congregational Church, N. Tejon& St. Vrain.

Sunday, January 9
Pikes Peak Justice and Peace Commission monthly Board Meeting at 4 pm, 235 E Fountain Blvd. All members are welcome to audit.

Sunday, January 9
Orientation to CoHousing
Includes video of cohousing communities in US and Europe. 525 E Uintah (Boy Scout Hdqtrs) at 6 pm. For more information call 635-5829.

Sundays of January
Adult Forum at First Congregational Church, N. Tejon at St. Vrain, at 9 am
1/9 Excepts from Cla$$ Act, First Strike Theatre
1/16 Col. Spgs delegation to Iraq reports on Sanctions
1/23 Bill Weida and Dwight Brothers on Global Economy
1/30 Bill Sulzman and Barbara Huber on Military Budget

Monday, January 10
Speakers Forum: Prison Moritorium/ Prisoners Rights
Christy Donner,Rocky Mountain Peace &Justice Center, will speak regarding the reintroduction of bills in the 2000 State Legislature to halt prison expansion and the situation of women in prison. 7 pm, St. Mary's Cathedral Center. For more information call Ruth Roland 471-1399

Monday, January 10
Strategy meeting against the Sanctions in Iraq. 6:30 pm at the Rectory, 845 N. Spruce St.

Wednesday, January 12
Send-off of Denver Delegation to Iraq
Ten Denverites are leaving for Iraq January 17 under the auspices of the humanitarian organization, Life International. 7 :00 pm, Mennonite Church, 430 W. 9th Ave.

Thursday, January 13
6th Annual Martin Luther King Breakfast featuring Rosemary Harris, 8:30 am at Pikes Peak Community College, Rampart Range Campus, 11195 Hwy 83. Tickets sold at PPCC.

Friday, January 14
Citizens United for the Rehabilitation of Errants. (C.U.R.E.)
Dianna Tramutola-Lawson will be in the city to help organize a Southern Colorado Chapter of CURE—7 pm, PPJP office, 235 E Fountain Blvd. For details: Carolyn Capplan, 685-1648

Saturday, January 15
Global Peace Walk 2000
Walk begins on MLK Day at the War Memorial Building,San Francisco. Walk arrives in Washington DC on Columbus Day and at the UN in New York Oct. 24.

City-wide Vigil Honoring Dr. Martin Luther King
Opening ceremony at YMCA at 6:30 pm followed by the traditional Candle-light procession to Shove Chapel on CC campus for program. Keynote speaker: Dr Carolyn Jefferson-Jenkins, National President of the League of Women Voters.

Sunday, January 23
First Strike Theatre at Washington Park Church of Christ, 400 S. Williams, Denver, 303/777-5304

Sunday, January 23
First-hand witness to Iraqi Sanctions: the Colorado Springs delegation to Iraq will speak at Saint Mary's Cathedral Center, af-ter the 7 pm Eucharist.

Saturday, January 29
First Strike takes Class Act! to Denver AGAIN!
Auditorium/Theater, Ralph Waldo Emerson School, 2nd floor, 1420 Ogden St. (accessible by elevator, north side of bldg.) Tickets $10, more if you can, less if you wish, available in advance and at door. Contact Mag Seaman 303/986-1773.

Monday, January 31
Annual Symposium on Space Nuclear Power & Propulsion in Albuquerque: 10 am to 1 pm Hyatt Regency Hotel, (330 Tijeras NW). Demonstration at the Truman Gate(Gibson & Trumanst.) of Kirkland AFB (Phillips Laboratory, 4 to 5:30 pm.

FEBRUARY

Sunday, February 6
Pikes Peak Justice and Peace Commission monthly board Meeting
at 4 pm followed by a pot-luck supper at 6 pm at 235 E Fountain Blvd. All Commission members are welcome to audit the meeting and share supper.

Saturday thru Monday, February 12-14
Anniversary of the Bombing of the Ameriyah bomb shelter in Baghdad: We Remember, We Resist.
Voices in the Wilderness will join the Fellowship of Reconciliation, the New York Catholic Worker, the Atlantic Life Community and others for a weekend of events in preparation for a nonviolent direct action at the US Mission to the UN on Monday 2/14.

Saturday, February 12
Regional Women 2000: Charting the Future, Bejing +5 Summit
A regional (CO. WY. UT.MT, SD, ND) conference at the Denver Convention Center. This is one of a number of regional meetings in preparation for the UN Special Session June 5 to reaffirm the commitments made at '95 UN 4th world conference in Bejing. For details: Sharon King, AFSC 303/ 623-3463

Monday, Feb. 28 thru Sunday March 12
Pat Patfoort, Flemish Belgian lecturer, trainer and author on nonviolence will be in Colorado. Subjects of possible programs: Non-violent parenting; children and nonviolence; nonviolence in daily life; handling conflicts in a nonviolent way; intercultural communication. Those interested in scheduling a lecture or workshop contact Patfoort in Belgium +32.50.71 24 58 (fax/phone the same) pat.patfoort@globe; Torredreef 8, 9990 Maldegem-Kleit, Belgium.

APRIL

Sunday , April 9
Jubilee 20000 National Mobilization on the Mall Washington DC

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Adult violence conference paints deadly picture

While President Clinton held a conference on youth violence, another almost unnoticed, conference took place. Youth leaders from middle schools, high schools and colleges, tired of hearing about "youth violence," held their own conference on adult violence to discuss what these young people regarded as the greater threat. The conference report is due to be presented to the public in the near future, but statements at the conference and interviews with participants grant uncontested first place in violence to adults including the President himself.

"After all, they're so much more heavily armed than we are," said a young participant. "So when they lose control of themselves they really wreak havoc. We young people are distinctly 'small time' and following far behind."

The conference lead staff member declined to comment on PHNS information that the conference report is a blistering—though nonviolent—attack on adult violence, on the cruelty of the social/economic system with its deprivation and violence against the young and on the laments by the most violent adults about "youth violence" while they maintain high levels of their own adult brand.

But the staffer did fill in with some informal comments on the subject. "The political figures in the most heavily armed government can't even agree to a treaty that leaves them with far more nuclear weaponry than any government and just about guarantees their continued lead in the violence race."

"We're glad the president is taking an interest in youth," said the chairperson "and we do support nonviolent programs to help people of our age and all ages live nonviolently. Its just that the President and other adults don't face up to their own dedication to violent behavior, threats and systems and they're failing to help in the most powerful way: by example. We hope that a call and a plan for an adult turn to nonviolence will appear in the president's report, but judging from the past and continuing behavior we expect to need our own campaign of nonviolent non-cooperation with adult violence. Looks like we'll have to be the ones to show them how to 'Get a Life.' "

Peace Hallucination News Service